

X.

MEMMOIRS

OF

LITERATURE.

MONDAY, May 15, 1710.

To be continued Weekly.

I.

AN ACCOUNT of a New Academy lately founded at Bologna.

COUNT *Marfigli*, General of the Pope's Troops, has founded at *Bologna* an Academy of Painting, Sculpture, Architecture, &c. and obtain'd from the Senate of that City a Settled Revenue, to be divided into several Pensions for the Members of the Academy. Their first Assembly was made this Year on the 2d of *January*. All the Nobility of that Town, and other Persons of Note, were present at it; and Count *Marfigli* display'd several Marbles, Brasses-Monuments, and other Anticks, which he has presented to the Academy, to serve Young People for Models. This Academy is call'd *Academia Clementina*, and has been Authorized by an Apostolical Brief.

That General intends to Establish several other Academies, wherein the Noble Sciences will be taught. He has presented his Library and his Cabinet of Curiosities to the Senate of *Bologna*, in hopes that they will favour his Design. Those Curiosities will be placed in a Methodical Order, which is to be call'd *Institutio Marfigliana*; and they'll take up Seven Rooms.

The First is design'd for Teaching that Part of Mathematics, which concerns the Art of War. It will be adorn'd with Sixty Models of different Fortifications, and several Models of Pieces of Artillery, with their Dependencies.

The Second will be the Observatory, provided with many Astronomical Instruments of several Sizes. Each of those Rooms is to have a Director: One of 'em will teach the Art of Fortifying Places; and the other is to direct Astronomical Observations.

The Third will serve for Experiments; and the Fourth, to Keep Natural Curiosities. Those Two Rooms will have but One Director, who is to make Experiments and Demonstrations.

The Fifth Room will be full of Ancient Monuments concerning Erudition: And the Sixth, will be the Library. Those Two Rooms will have but One Director, who is to perform the Function of Library-Keeper and Antiquary.

The Seventh, is the Academy of Painting, above-mention'd: It is perfectly settled; and Exercises are perform'd in it on Set Days.

Besides, there will be several Shops of Armourers, Turners, Clock-Makers, Printers and Binders, who are to be employ'd for the Service of the Academy.

None will be made Director of a Room, unless he be Member of the Academy, and Professor in the University of that City. This Academy will publish an Account of their Labours at the End of each Year; and is to be under the Direction of the Senate of *Bologna*.

II.

AN ACCOUNT of a Discourse concerning Spiders, made by M. Bon in the Assembly of the Royal Society of Sciences at Montpellier.

M. BON, President of the Court of Aids, and Member of the Royal Society of Sciences at *Montpellier*, having praised in a few Words M. de *Bastille*, who had made an Ingenious Discourse concerning the Usefulness of Sciences, entertain'd the Society, and the late Assembly of the States of *Languedoc*, who assisted at their Meeting, with a Discovery concerning Spiders. Those little Animals, said he, afford a Silk, fit for the same Use, and much more plentiful than that of Silk-Worms. The latter, continued he, lay but Fifty Eggs, whereas Spiders lay Four hundred. 'Tis true, one Half of their Eggs is lost, by reason of their Smallness; and the Making of their Silk takes up Two Years: But supposing their Eggs were reduced to a Hundred, it will follow, that they produce twice as much as Silk-Worms. Their Silk is a great deal finer. The Duke of *Navilles* order'd some to be spun, to make a Pair of Stockings, which he presented to the Dutchess of *Burgundy*. That Princess, and the whole Court, admired the Fineness of those Stockings; and every body owned, that no Silk could be finer. M. Bon spoke only of such Spiders as are in Gardens, and in the Fields, the largest whereof are the best.

K

Silk

Silk is not the only Advantage those little Animals afford; and M. Bon has carried his Enquiries farther. A particular Care has been taken to make an exact Analysis of those Spiders, and to discover all their Properties: And it has been found, that they may afford a Water, which has Admirable Virtues. 'These Drops, said M. Bon, will be good for the Gravel and Retention of Urine: They will strengthen the Lungs; and it appears by Experiments, that they will be as good for the Apoplexy as the famous *Carmelites* Water. Being tried upon Two Paraliticks and One Epileptick, they were found proper to Cure those Distempers. People troubled with the Cholick, will be eased by them, if they follow the Regimen prescrib'd in a Dissertation which a Physician, who is a Member of the Royal Society, is to publish upon this Subject. These Drops purify the Blood, and make it Circulate: They strengthen the Stomach, and help the Digestion. Those who are troubled with Violent Head-Achs, will be immediately eased. In short, to recommend these Drops, I need only say, that they Operate with the same Success, and in as little Time as the King's Drops. M. Bon call'd them the *Drops of Montpellier*; and they begin to go by that Name. He concluded his Discourse with Congratulating his Brethren upon this Noble Discovery made at the Birth of their Society; and added, That it rais'd in him a great Expectation, from the Labours of the Learned Persons, who make up that Illustrious Body.

III.

THE CHARACTER of COELIUS AURELIANUS, an Ancient Physician of the Sect of the Methodists; with an Account of the Method practis'd by those Physicians.

COELIUS AURELIANUS, call'd by some *Lucius Caelius Arianus*, was a Native of *Sicca*, a Town situated in the furthest Part of *Numidia*. The Time when he flourish'd is not exactly known. 'Tis generally thought he lived some Years before *Galen*. The Reason alledged for it, is, That if he had lived in or after *Galen's* Time, he would have quoted him; for he mentions several other Physicians, that were not so Famous. He takes notice of *Themiso*, and *Asclepiades*, who lived under the Roman Emperors: From whence some infer, that he flourish'd some time before *Galen*, or that if he was his Contemporary, he knew him not. The Eight Books of *Caelius Aurelianus, de Morbis acutis & chronicis*, contain so natural and so compleat an History of Distempers, that there is hardly any other Work written upon this Subject with greater Judgment and Exactness. This Performance, which can never be too much commended, was only known to some few Physicians, before it was reprinted last Year at *Amsterdam*. The Author has a manly and agreeable Style, and discovers a sound and judicious Critick in all his Reflexions upon the Errors of the Ancients. He shews a perfect Knowledge of the Physicians of all Sects; and were it not for him, we should be ignorant of the Opinions of many Authors quoted in his Writings. Of all the dogmatical Physicians, he esteem'd *Soranus* most, as it plainly appears from the Preface, prefix'd to his Treatise of Chronical Diseases, wherein he says he will follow the Method that was observed by that Physician, when he treated of the same Subject. 'Tis pity we have lost several Pieces of this excellent Author, and among others, his Treatises concerning the Diseases of Women, and Medicaments.

The Character peculiar to *Caelius* is to describe a Disease from its beginning to its end, to represent it with such lively Colours, that any one may have a distinct Notion of it, and to mention with great Accuracy all the Circumstances relating to its Cure. He is extremely careful to consult the ease of sick Persons, and to procure them whatever may help their Recovery. He is almost inimitable in this respect. He takes so much care not

to venture upon any thing, which might endanger the Life of Sick People, that if one may blame him, 'tis only for not being so sensible as he shou'd be, of the ill Consequences of the opposite Extremity. This was a common Fault among the *Methodical* Physicians; and therefore they never used any violent Remedy.

They have been call'd *Methodists*, because they brought under certain Heads, in a Methodical Order, all the Diseases incident to Human Bodies, according to the Analogy that appear'd to be among them, from Observation, both with Respect to their Nature, and the Remedies proper for them: So that Physick, in their Opinion, was only the Art of discovering what is common to all Diseases; and therefore they took care not to define them, and rather chose to describe 'em. Though they neglected not Anatomy, they believed that when a part of the Body was disorder'd, there was no need of applying one's self scrupulously to the Examination of that Part, because the best way to cure it, was to take Care of the whole Body in general, with a due Regard to the Part affected.

As for the immediate Causes of Diseases, they ingeniously confess their Ignorance of 'em. They hardly minded Spirits and Humours; and ascribed all Distempers to the Contraction or Relaxation of the Fibres of the solid Parts. According to this Principle, they divided Diseases into Two sorts; viz. of *Contraction* and *Relaxation*. However, they believed that sometimes one Part might be disorder'd by Contraction, and the other by Relaxation; as when the Frenzy is attended with a *Diarrhea*. This System, which had been a long time buried in Oblivion, begins to revive more than ever, and several Modern Authors have writ in its Vindication; but every body does not understand it.

The *Methodists* used none but general Remedies: They rejected the Specifick; and *Aurelianus* laughs at those, who gave any credit to them. The first Care of those Physicians, was to prescribe what was to be done with respect to External Things, according to the Maxim of *Hippocrates* in his first Aphorism; that is, They enquired into the Situation of the Room in which the Sick Person was to be placed, how he was to lie, and what sort of Air was best for him. In the next place they examin'd what sort of Diet was most proper, if the sick Person wanted it. They carefully observed which way Nature inclined; and when they perceiv'd there was occasion for violent Remedies, they seldom used any before the fourth Day; during which time, they expected the first Crudities wou'd be somewhat corrected; and they help'd the Concoction by retrenching the Diet, and by Frictions, Fermentations, Unctions, &c. and then prescribed Bleeding, if it was necessary, and order'd most Parts of the Body to be successively cupp'd. The Cupping was sometimes dry, and sometimes perform'd with Scarifications, or Leeches. Their general Remedies to cure the Contraction of the Fibres, consisted in placing the sick Person in a warm and clear Air; in taking care he shou'd lie soft, and frequently wash his Mouth with warm Water, or sweet Oyl; in making him Fast, and lie awake; in applying emollient Poultices, and prescribing Bathing, Glsters, and Vomits, but particularly some bodily Exercises.

As for the Remedies proper to contract the Fibres, they thought none could be more effectual than breathing a cold and dark Air, lying on a hard Bed, washing one's Mouth with Water and Vinegar, anointing with the Juice of Plantain, Purslane, *Sempervivum*, and other cold Herbs, mixing one's Diet with Barley-Meal, eating a Toast dipp'd in Vinegar, sleeping and resting.

They seldom prescribed any Purges, except for the Dropsy: They did not much approve of Diureticks and Sudorificks: They never recommended Acrimonious and Sharp Glsters, and were against letting much Blood, and bleeding in the Tongue. For Tumours (so they call'd all manner of Inflammations,) they used first of all light Astringents: And then, when the Tumour was come to its height, they had recourse to Lenitives and relaxing Remedies. Towards the decline, they made use of Emollients; and when the Symptoms were over, they applied strengthening Remedies, and caused the sick Person to exercise his Body by several Motions, that by this means the whole Mass of his Blood might be purified, and he might get, as it were, a new Body, without which they did not believe he could be so perfectly cured, as not to be

be afraid of a Relapse. When sick People sweated too plentifully, they put Chalk, or Allum-dust, and some other Astringents of the same Nature, upon their Skin.

Such was in general the Practice of the *Methodists*, and of *Aurelianus*, as it appears by his Books. His Work is divided into Two Parts: In the first, He treats of Acute Diseases; that is, of those short and violent Diseases, of which People recover or die in a few Days. The Second concerns Chronical Diseases; that is, those whose Symptoms are not so violent; but their long Continuati-on proceeds from a more obstinate Cause, which often puzzles the ablest Physicians. He begins with the Distempers of the Head, and proceeds to the Examination of all other Diseases, according to the Order of the several Parts of the Body.

This Work was printed by *Rouille* at *Lyons*, in the Year 1567. and never Reprinted since, till the Year 1709, at *Amsterdam*. This new Edition has been publish'd from that of *Rouille*, as being the most correct. The Editor has also consulted those of *Colinet*, and *Henricus Petri*, and added the Notes that are in all those Editions. Some ascribe those Notes to *Dalechampius*: but because they are not all of a Piece, some being Learned and Judicious, and others hardly consistent with common Sense; 'tis the Opinion of many that they were written by several Hands.

IV.

A PROJECT of a New Collection of
Councils, lately publish'd at Paris in 120.
Pagg. 12.

TWO Reflexions have induced the Author to undertake this Work. He has observed, 1. That in all the Editions of Councils that are extant, one Half of them has been left out. 2. That such Canons only have been explain'd, that cou'd easily be understood; and that

those which are almost unintelligible, have not been touch'd upon. The Author will avoid these Faults in his Edition, which he designs to publish according to this Plan. 1. He will insert the Canons of the Councils, with a Paraphrase, in Imitation of *Zonaras*; because 'tis the right Way to make them intelligible. 2. He will add a Critical, Dogmatical and Historical Gloss. 3. He will compare them one with another, to shew wherein they differ, and wherein they agree. 4. He will sometimes enquire into the Reasons, that occasion'd them. 5. He'll take Care to observe, whether those Canons are still in Force; and whether they are received in *France*.

There being many Questions, that have an Essential Relation with this Work, tho' they make no Part of it, the Author will treat of them in several *Prolegomena*. His *General Prolegomena*, as he calls them, will be prefix'd to the whole Work, and consist of Five Dissertations. In the Two first, he will assert the Infallibility of Universal Councils. In the Third, he will enquire, Whether the Pope is above General Councils; or whether General Councils are above the Pope? In the Fourth, he will explain the Right which the Popes claim to Confirm Councils: And in the Fifth, whose Right it is to Call them.

The *Particular Prolegomena* will be prefixed to each Century; and contain several Critical, Historical, and Dogmatical Dissertations; the Reading of which will immediately shew what Questions and Doctrines wanted to be clear'd. In the next place, the Reader will find the Councils that have been held in each Century; and each Council will be inserted according to the Order of Time. The Author will add those Epistles and Decretals of Popes and Bishops, that are still in Force.

This being a Large Work, the Author will only publish one Volume at one time; and the First will come out four or five Months hence, at farthest. In the mean time, he will shortly publish the History of the Twenty General Councils, for the Satisfaction of those who are not willing to dive into the Bottom of that Study.

PARIS.

M. HECQUET has newly publish'd a Second Edition of his *Treatise concerning Dispensations in Lent, &c.* [The whole Title of this Book may be seen in Page 29 of these Memoirs.] This new Edition has been corrected and enlarged by the Author. He had quoted these Verses of *Horace*,

*Parentis olim si quis impia manu
Senile guttur fregerit,
Edet cicutis allium nocentius:*

to shew that in former Times the most profligate Malefactors were condemn'd to live upon Garlick. This Fault has been mended in the New Edition.

His Principal Additions concern *Sea-Ducks* and *Tobacco*. M. Hecquet thoroughly examines the Nature of Amphibious Animals, and particularly *Sea-Ducks*. He confutes, after several Authors, all the absurd and impertinent Stories that have been publish'd concerning the Production of *Sea-Ducks*, to make People believe that they are of a different Kind from that of Birds; and maintains, that the use of 'em ought not to be allowed in *Lent*.

The Second Addition I am to speak of, concerns this Important Question, *Whether the taking of Tobacco is inconsistent with Fasting?* He pretends that since Tobacco, which way soever it be taken, works only by its volatile Particles, the Question comes to this, *Whether Fasting is inconsistent with taking any thing that is Vaporous?* This, says M. Hecquet, is undeniable for several Reasons. 1. Because the *Jews* and *Turks* don't use Perfumes and Odours on Fasting Days. 2. Because Odours may be nourishing, as it ought to be infer'd from what *Pliny* says of some *Indian Nations*, that live only upon Odours; from what is Recorded of *Democritus*, who lived Three Days by breathing only the Vapours of hot Loaves; and from what we read of some others, who kept themselves alive only by the Smell of Honey.

If the Lovers of Tobacco say that they take it as a Remedy. M. Hecquet answers, That a thing which turns into a Habit, can't be accounted a Remedy; and that Tobacco shou'd be taken upon Fast-days, at a set time,

and immediately before Meals, because this way of taking it wou'd not be inconsistent with Fasting. If it be objected to the Author, that the taking of Tobacco ought to be look'd upon as a meer Pleasure and Amusement; his Answer is, That whatever is used only as an Amusement and a Pleasure, cannot consist with Fasting: 'Tis yielding to new Delights, at a time when old Lusts shou'd be curbed.

Not to mention the Inconveniences of Smoaking and Chewing Tobacco, mention'd by M. Hecquet, I shall only observe that, if we may believe him, Snuff is very pernicious. It destroys Smelling, causes Apoplexies and Frenzies, weakens the Memory and the Sight, hardens Hearing, dries up the Brain, draws on old Age before its Time, &c. But above all, Boys ought not to take Snuff, because it will hinder 'em from getting Children; nor young Maids, because it will make them Barren, or subject to Vapours, Miscarriages, &c.

There is still another Inconvenience that concerns the fair Sex, for whom M. Hecquet expresses a very Nice Respect. 'Tis a general Custom, says he, to give Snuff to all Comers. A Snuff-Box is a kind of a Publick Right, which every Body claims. But is this Freedom consistent with the Respect due to the Fair Sex? Can a Man take Snuff from the Hands, and in the Presence of a Lady, without being wanting to his Duty? I know this is accounted Politeness and good Breeding: But are not Men allowed too great a Liberty? Is such a Freedom perfectly consistent with the Rules of Modesty? It will not be improper to set down M. Hecquet's own Words, as a Specimen of his Style.

C'est un usage établi de laisser prendre du Tabac à tout venant. Une Tabatière ouverte est un droit public auquel tous prétendent, & qu'on ne refuse à personne. Mais cette liberté n'intéresse-t-elle en rien le respect qu'on doit au Sexe? Ne sera-ce point man quer aux égards qu'il mérite, d'aller prendre du Tabac entre les mains & sous les yeux d'une Dame? C'est, dit-on, politesse; c'est un savoir-vivre; on l'appelle ainsi; mais n'est ce pas trop accorder aux hommes? Ces facilités sont-elles dans les règles d'une exacte retenue?

AMSTERDAM.

M. March has publish'd Twenty Five Dissertations upon so many Passages of the New Testament. The whole Title runs thus.

Johannis Marckii Scripturarum Exercitationes ad quinque & viginti selecta loca Novi Testamenti. Argumenta quadam præcipua, de Nazaræi appellatione à Prophetis Messia tributa: Minoris in Regno Calorum magnitudine præ Johanne Bapt. Mandato Parentes honorandi per Traditiones Judaicas violato: Ignorantiâ diei novissimi Universali & durante: Obsebratione solis apud Christi Crucifixionem Extraordinaria: Sex & quadraginta annis Edificationis Templi: Datione Vitæ à Patre factâ Filio: Abrahamico visu Dei Christi: Jude exclusione à Cæna Dominica: Jure Cladii à Judæis per Romanos ablato: Itinere Sabbathi inter Jerusalem & montem Oliveti: Tempore & loco effusi super Apostolos Spiritus, &c. paulo plenius exponuntur. Accedit Oratio Funebris in Obitum Clar. Viri Hermanni Witsii. Amstelædami. Excudit Jacobus Borstius Bibliopola, 1710. in 4to. Pagg. 736.

LONDON.

THOSE Readers, who love fine Gardens, will be glad to know that the following Book has been printed at Paris.

La Theorie & la Pratique du Jardinage, où l'on traite à fond des beaux Jardins, appelez communement les Jardins de propreté, comme sont les Parterres, les Bosquets, les Boulingrins, &c. Contenant plusieurs Plans & dispositions générales de Jardins, nouveaux desseins de Parterres, de Bosquets, de Boulingrins, Labirintbes, Sales, Galeries, Portiques & Cabinets de Treillages, Terrasses, Escaliers, Fontaines, Cascades, & autres Ornaments, servant à la décoration & embellissement des Jardins, avec la maniere de dresser un Terrain, de le couper en Terrasses, & d'y tracer & executer toutes sortes de Desseins, suivant les principes de la Geometrie; & la Methode de planter & elever en peu de temps tous les Plants qui conviennent aux beaux Jardins. Comme aussi celle de rechercher les Eaux, de les conduire dans les Jardins, & d'y construire des Bassins & Fontaines, avec des Remarques & Régles générales sur tout ce qui concerne l'Art du Jardinage. Paris, in 4to, pagg. 208.

This Work runs upon a Subject, which has not been hitherto fully treated of. Many Latin, Italian, Spanish and French Authors, have writ concerning Gardening; but they hardly say any thing about Neat Gardens. Two or three French Writers have lightly touch'd upon it: Others, who have writ concerning Agriculture, teach only the pruning of Fruit-Trees, the Culture of Kitchen-Gardens, the way of raising Orange-Trees, &c. Country-Husbandry, the Duty of a good Farmer, and what relates to Vineyards and Vintage, &c.

But this Work supposes a Rich and Curious Man, who is willing to be at the necessary Charges, to have a fine Garden. The Author shews him, in the first Place, what Ground he must pitch upon, and by Degrees enables him to carry his Design to Perfection. He gives him the necessary Instructions to prevent being cheated by Country-People, and the Workmen he employs. He teaches him how to Plant and Raise Trees; how to make Spouting Fountains, Terrasses, and Stairs; and particularly how to have a good Taste, with respect to the General Disposition of a Garden: To this End, he has inserted Twenty five Cuts neatly engraved. The Author's Rules are so plain and methodical, that a Curious Man, by the Help of this Book, will be able to prepare his Ground for a Garden with his Servants; or, if he does not care to give himself that Trouble, he will avoid being Cheated, if he follows the Rules prescribed by the Author. The Book is written in a plain, neat, and very intelligible Style: The Author, who only design'd to inform his Readers, does not affect vain Ornaments in his Expressions, and treats his Subject as the Matter requires.

This Work is made up of Two Parts, which contain Eighteen Chapters. In the first, the Author gives the whole Theory of Gardening: This Theory consists of General Rules about the Measures and Proportions of all

the Parts of a Garden; and is grounded upon Examples and well-contriv'd Designs.

The Second Part takes in the whole Practice of Gardening; that is, what is most Necessary, and what had not been Publish'd yet; such as the way of making a Piece of Ground even, or sloping, raising it up into Terrasses, and tracing upon it all sorts of Designs without excepting the most Difficult. The Author's Precepts are grounded upon Geometrical Principles, and proved by many Experiments. In the next Place, he shews how to Plant and Raise all the Trees, that are fit for a neat Garden; how to find out, and convey Waters, and how to make Fountains, Cascades, &c.

The Author says that this Book was the only thing wanting to perfect Agriculture and Gardening. What concerns Fruits, Herbs, Flowers, and Rural Husbandry, has been sufficiently treated of; but no body had enlarged upon Neat or Fine Gardens. This Work is the more Valuable, because the Author is perfectly qualified to write upon such a Subject. "His great Love for Agriculture and Gardening; his long Stay at Versailles and at Paris, the adjacent Parts whereof are so many Wonders in that kind; the Pleasure he took in Viewing all those Curiosities; a long Experience, and a constant Correspondence with several Persons well skill'd in the same Art, enabled him to make himself Master of it".

The following Lines are design'd for those Readers, who have not seen M. Bayle's Historical and Critical Dictionary.

M. Bayle is well known by several other Works, especially by his Critical Letters, in Answer to Father Maimbourg's History of Calvinism; wherein he made an Excellent Apology for the Reformation in France.

His Dictionary consists of Articles, and Remarks. Every Article is a Text, which he explains, and upon which he enlarges in his Remarks. Those Articles are much shorter than the Remarks; and contain only the Substance of what is to be Known concerning the Persons or Things, mention'd by the Author. But his Remarks are larger, and much more instructive.

This Commentary is full of Critical and Choice Observations, Curious Enquiries, and Historical, Philosophical, and Political Reflexions. It contains a great Number of Curious Facts: In short, it affords so great and so pleasing a Variety, that all Sorts of Readers, whether Learned or Unlearned, may be equally instructed and entertain'd.

In this Dictionary, there are a great many Articles not to be found in Moreri's, or any other Dictionary. As for the Articles that are in both Dictionaries, those publish'd by M. Bayle are altogether new: Besides, he has corrected Abundance of Mistakes and Oversights in that Author.

The English Translation of this Dictionary, lately publish'd, has been made from the Second Edition, very much enlarged by the Author himself; who took Care at the same time to leave out some Things, that were liable to Censure. This Translation has been very carefully Revised, and Compared with the Original. The Author sent several Additions and Corrections to the Undertakers, which have been inserted in their proper Places, and were never printed in either of the French Editions.

This Dictionary being a very Useful and Entertaining Repertory, a Curious Man, who is not Master of the French Language, can hardly be without the Translation.

The Price will be look'd upon as very reasonable, considering the Expence of Preparing the Copy, as well as the Dearnels of this Sort of Printing.

ERRATA.

Pag. 30. Col. 2. lin. 30. for M. Hecquet pretends, read M. Andry pretends. Pag. 32. Col. 1. lin. 4. from the bottom, for Von read P on.

LONDON: Printed by J. Roberts: And Sold by A. Baldwin, near the Oxford-Arms in Warwick-Lane. (Price 2 d.)